



Integration of Entrepreneurial Values in Nature-Based Schools to Develop Independent and Integrity-Based Student Character (Case Study of MI Alam Robbani, Bekasi City)

Finda Findiana^{1*}, Herwina Bahar², Nur Asni Gani³
Muhammadiyah University of Jakarta

Corresponding Author: Finda Findiana findafindiana@gmail.com

ARTICLE INFO

Keywords: Entrepreneurial Values, Nature-Based School, Independence, Integrity

Received: 19, April

Revised: 20, May

Accepted: 30, June

©2025 Findiana, Bahar, Gani: This is an open-access article distributed under the terms of the [Creative Commons Attribution 4.0 International](https://creativecommons.org/licenses/by/4.0/).



ABSTRACT

This research aims to analyse how entrepreneurial values are integrated into the pillars of education in Nature-based Schools that prioritize a nature-based learning approach to shape human resources that are not only academically intelligent but also possess independent and integrity-based character. This research uses a descriptive qualitative approach. The research subjects include the owner, the head of the madrasah, the assistant head of the madrasah in the curriculum, the 6th-grade teacher, parents, and the students themselves, as well as documentation of learning and assessment activities. Data collection techniques were employed through in-depth interviews, observation, and study of curriculum documentation. The model of entrepreneurship integration at "MI Alam Robbani Nature School" shows success in instilling independent and integrity character values systematically, contextually, gradual and based on Islamic values. This research contributes to the development of an alternative character education model based on direct practice, authentic evaluation and community involvement.

INTRODUCTION

In the era of globalization and in anticipation of Indonesia's Golden Vision 2045, the development of high-quality human resources has become a strategic national agenda. Excellence in human resources is not merely determined by mastery of science and technology, but also by the strength of character, particularly independence and integrity. Today's youth, especially Generation Z, face a number of pressing challenges, including high unemployment rates, weak competitiveness, and declining public trust in the integrity of institutions and individuals. According to data from the Central Statistics Agency (BPS), Generation Z accounts for the highest proportion of national unemployment. These issues indicate that the national education system has not yet fully addressed the evolving demands of the 21st century. One contributing factor is an educational paradigm that disproportionately emphasizes cognitive achievement while underemphasizing character development and life skills. Law No. 20 of 2003 on the National Education System asserts that education must serve to develop learners' character and build a dignified national civilization. In this regard, entrepreneurial values such as independence, responsibility, honesty, hard work, and risk-taking must be systematically integrated into the school curriculum from an early age. Islamic entrepreneurship education offers a strategic and contextually relevant approach. Entrepreneurial values reflect not only economic competence but also moral and spiritual dimensions aligned with Islamic teachings. From the perspective of the Qur'an, individuals are encouraged to become productive, self-reliant, and socially responsible. Surah Al-Jumu'ah (10) and Al-Hadid (19) emphasize the obligation to seek Allah's blessings through work carried out with integrity and accountability.

In this context, Islamic entrepreneurial education emerges as a promising strategy. Rooted in the Qur'an and the teachings of the Prophet Muhammad, this model seeks to develop young individuals who are not only economically productive but also spiritually grounded and socially responsible. The World Bank's Entrepreneurship Education and Training (EET) program highlights four core dimensions of effective entrepreneurship education: entrepreneurial mindset, technical skills, social status, and ethical business performance all of which align closely with Islamic teachings. One notable educational model in Indonesia that embodies this integration is the Nature School. This model emphasizes experiential learning rooted in nature and integrates four core pillars: morality, logical reasoning, leadership, and entrepreneurship. The case of MI Alam Robbani, an Islamic elementary school in Bekasi, stands out for its successful implementation of entrepreneurial values through innovative programs such as the annual "Young Entrepreneur Expedition" to Malaysia and Singapore. Students are engaged in real-world fundraising, product development, and cross-cultural communication skills that foster both independence and integrity.

This study aims to investigate how MI Alam Robbani integrates entrepreneurial values into its curriculum and learning practices to cultivate self-reliance and moral integrity among students. By focusing on elementary-

level education, the research seeks to capture the foundational processes through which character and entrepreneurial values are instilled at a critical developmental stage. Ultimately, the findings of this research are expected to contribute to the broader discourse on Islamic education reform, offering a model of educational integration that aligns with both national aspirations and global standards. As Indonesia strives toward becoming a dignified, economically independent nation, educational institutions like MI Alam Robbani may hold the key to shaping a generation that is not only skilled and innovative but also ethical and spiritually conscious.

LITERATURE REVIEW

Entrepreneurship education has gained increasing prominence in recent decades, particularly within the framework of character education and national education policy. The integration of entrepreneurial values into the curriculum is viewed as a strategy not only to prepare economically independent individuals but also to develop strong character traits such as independence and integrity. In the context of Indonesian Islamic education, this integration is particularly important for forming holistic human beings who are spiritually grounded, socially responsible, and economically resilient. The Indonesian Ministry of Education and Culture (Kemendikbud, 2017) has identified 17 core entrepreneurial values and five key character traits to be integrated into educational programs. Among these, independence and integrity are considered the most critical values for the nation's youth, given their ability to synthesize leadership, discipline, risk-taking, honesty, hard work, and commitment into actionable personal and social ethics. The Nature School model offers a unique case study for this integration. Rooted in experiential and nature-based learning, Sekolah Alam combines four core pillars: morality, logical reasoning, leadership, and entrepreneurship. This model emphasizes the importance of aligning curriculum with the students' natural environments and individual characteristics, including interests, learning styles, and family backgrounds. It provides a contextual and individualized platform for embedding entrepreneurial values into both curricular and extracurricular activities.

The definition of curriculum integration is the effort to provide students with holistic and meaningful learning experiences that connect academic content to real-life contexts. Khozin et al. argue that the integrated curriculum model is essential for contextualizing character values, enabling students to connect knowledge with real-life applications. Project-based learning, experiential learning, and thematic approaches are particularly effective in instilling values such as independence and integrity. (Khozin et al., 2021) Integration fosters student motivation, deepens understanding, and enhances the retention of knowledge. Robin Fogarty's ten models of curriculum integration, including connected, threaded, and integrated models, are widely referenced as frameworks to blend subjects and competencies coherently. In terms of character education, Lickona's theory is frequently cited as a foundational model. Lickona emphasizes three interrelated components of

character development: moral knowing, moral feeling, and moral action. Dwiyani shows how this model is implemented through curricular and co-curricular religious activities, such as congregational prayers, Qur'anic recitations, and religious talks, which are integral in shaping students' discipline, honesty, and responsibility. (Dwiyani, 2023)

Kurniasih and Sani (2017) argue that character education shares its essence with moral and ethical education, aiming to develop individuals who act upon universal values derived from religious teachings. They propose five main strategies for character learning: (1) value inculcation through teacher modeling and prophetic examples; (2) continuous mentoring with cultural and communal support; (3) moral exemplification in daily school activities; (4) development of critical thinking and social skills; and (5) facilitation that encourages students to reflect on personal values and ethical reasoning. (Kurniasih & Sani, 2017)

Hartika further highlights that character education must be grounded in experiential and participatory strategies, allowing students to internalize values through direct involvement in real-life tasks. In nature-based schools like MI Alam Robbani, these strategies include entrepreneurial simulations such as Market Day and Expeditions, where character traits are formed not by instruction alone but through repeated practice and authentic reflection. (Hartika, 2022). The Islamic philosophical framework further reinforces the ethical dimension of entrepreneurship. Scholars such as Al-Ghazali and Ibn Khaldun advocate for education that balances religious devotion with practical skills. Hamzah and Yuanda argue that Islamic entrepreneurship education should cultivate entrepreneurial traits rooted in Qur'anic values, including trust (*amanah*), justice (*'adl*), and social responsibility. (Hamzah, 2019) ((Yuanda, 2024) These values align with the World Bank's (2015) EET Program, which categorizes entrepreneurship education into four domains: mindset, technical skills, social status, and business ethics. A distinctive example of curriculum implementation is the "Tajir curriculum" applied in Robbani School, Arcamanik, as described by Nabilah and Erihadiana. This model emphasizes planned entrepreneurship programs through structured administration, resource allocation, and continuous evaluation, focusing on building students' financial literacy and social-spiritual well-being through early exposure to economic activities. (Nabilah & Erihadiana, 2022)

Another notable case is MI Alam Robbani in Bekasi, which applies a differentiated, project-based curriculum aligned with the students' interests and environmental context. Activities such as Market Day, gardening, and entrepreneurial expeditions offer students practical experiences in marketing, communication, and resource management. This implementation demonstrates the feasibility of integrating Islamic values with entrepreneurial character building from early education levels. Several studies reinforce the efficacy of integrating Islamic character education with entrepreneurship values at various school levels. For instance, Novita Sari Ayu and Turini Ernawati found that the integration of character values into Religious Education and local wisdom, respectively, contributed to forming religious, responsible, and socially

engaged students. These studies validate the potential of localized curriculum models in forming ethical entrepreneurs and responsible citizens. (Novita Sari Ayu, 2021) This study was also done by Turini. (Ernawati, 2018)

METHODOLOGY

This study employed a qualitative descriptive approach to investigate the implementation of entrepreneurial values integration within the learning process at MI Alam Robbani, an Islamic nature-based elementary school in Bekasi. The research focused on how the school actualizes the integration of 17 entrepreneurial values, such as independence, honesty, responsibility, creativity, and leadership, formulated by the Ministry of National Education into its curriculum and daily pedagogical practices. Data were collected through semi-structured interviews with the owner, school principals, teachers, and parents; non-participant observations during learning activities; and document analysis of teaching materials, lesson plans, and school programs. Special attention was given to how integration aligns with the school's four pillars: morality, logic, leadership, and entrepreneurship. Thematic data analysis was conducted by coding and categorizing recurring patterns related to instructional strategies, character-building efforts, and school culture. The analysis was grounded in the integrative curriculum model described by Khozin et al. (2021) and guided by Thomas Lickona's character education framework, with a focus on building independence and integrity in students through contextual and experiential learning.

RESULTS AND DISCUSSION

This section discusses the findings derived from qualitative methods, namely in-depth interviews, observations, and document analysis conducted at MI Alam Robbani, a nature-based Islamic elementary school located in Bekasi, Indonesia. The focus of the analysis is on the implementation process of integrating entrepreneurial values within the school's curriculum, instructional strategies, and learning culture.

Integration Guided by a Values-Based Institutional Philosophy

MI Alam Robbani's implementation of entrepreneurial values stems from a philosophical commitment to holistic character formation rooted in Islamic ethics and experiential learning. The school operationalizes its educational philosophy through four main pillars: morality, logical reasoning, leadership, and entrepreneurship. Rather than teaching entrepreneurship as a discrete subject, the school embeds it across curricular, co-curricular, and extracurricular domains. This values-based approach aligns with the national character education framework as outlined by Kemendikbud (2010; 2017), which identified 17 entrepreneurial values, with independence and integrity as core. These values synthesize critical character traits such as honesty, discipline, responsibility, risk-taking, and commitment. The school leadership articulates entrepreneurship not merely as economic preparation, but as a spiritual and ethical responsibility, inspired by the economic practices of Prophet Muhammad SAW and his companions. As such, every entrepreneurial activity

is directed toward public benefit, resonating with Islamic teachings (Hamzah, 2019; Yuanda, 2024).

Curricular Integration through the UbD Framework

Curriculum development at MI Alam Robbani follows the Understanding by Design (UbD) model (Wiggins & McTighe), which begins with clearly defined end goals specifically, the cultivation of independence and integrity in students. These character outcomes inform learning objectives, teaching strategies, and assessments. For example, in the Independent Expedition Program, students undertake entrepreneurial projects that include market research, product design, budgeting, and business presentations. These activities serve as authentic assessments where learners are evaluated not only on cognitive outputs but also on affective and behavioral indicators such as perseverance, honesty, and teamwork. This aligns with the concept of integrated curriculum as defined by Khozin et al. (2021), which emphasizes linking academic content to real-life contexts to create meaningful learning experiences. Observational data confirmed that lesson planning documents consistently embed entrepreneurial themes and that teachers are deliberate in using real-world challenges as learning stimuli. For instance, mathematics lessons incorporate budgeting exercises, while Islamic education links commercial ethics to Qur'anic principles (e.g., trust, justice, syara).

Personalized and Experiential Learning Environments

MI Alam Robbani adopts a differentiated instructional model by tailoring learning activities to student interests, talents, and even family socioeconomic backgrounds. During the school's weekly Market Day, students are given roles based on their strengths, such as designing marketing posters, calculating profit margins, or serving as product ambassadors. This approach affirms the principles of contextual learning (Raihan, 2018), allowing students to internalize entrepreneurial values through direct, relevant engagement. Approximately 70% of the school's instructional time occurs outside the classroom. Students learn in natural settings such as gardens, traditional markets, and community centers. This practice reflects the experiential learning theory of Kolb, which posits that meaningful learning occurs when students actively engage in real-life tasks and reflect on their experiences. Interview data also show that teachers facilitate guided reflection after entrepreneurial activities. Students are asked to journal their challenges and successes and connect them with broader ethical themes, such as fairness in pricing and honesty in transactions. These reflective practices reinforce Lickona's (1991) framework of moral education, which emphasizes moral knowing, moral feeling, and moral action as essential components of character formation.

Weekly Routines and Institutionalized Programs

The school's weekly routines institutionalize entrepreneurial learning. Every Friday is designated as "Spirituality and Entrepreneurship Day", where students engage in selling activities, donation drives, and community service. These regular experiences help establish a rhythm of entrepreneurial thinking and behavior. The Market Day format exposes students to real-world commerce while embedding Islamic ethics, such as avoiding "gharar" (uncertainty) and promoting "barakah" (blessing in transactions). Signature programs such as the

Young Entrepreneur Expedition to Malaysia and Singapore provide opportunities for cross-cultural learning, product pitching, and fundraising. Such exposure strengthens students' confidence, planning skills, and global communication capabilities, all while reinforcing integrity in financial reporting and teamwork. School documents, including event reports and student journals, demonstrate high levels of engagement in these programs. Students learn to negotiate costs, allocate capital, and report profits transparently with parental supervision and mentorship from teachers. In some cases, simple MoUs are drafted between parents and students for borrowed capital, introducing early concepts of contractual responsibility and trust.

Teacher Roles as Mentors and Ethical Role Models

Teachers at MI Alam Robbani play multiple roles: instructors, mentors, motivators, and ethical exemplars. Their guidance goes beyond classroom content delivery. Teachers coach students in financial planning, supervise marketing activities, and mediate group conflicts. This mentorship relationship fosters interpersonal trust and accountability, critical components of ethical entrepreneurship (Yuanda, 2024). Non-academic staff, such as gardening instructors and multimedia facilitators, also contribute to the entrepreneurial ecosystem. Gardening, for instance, is not merely a science activity but serves as a foundation for eco-entrepreneurship, teaching sustainable production, cost control, and value-added packaging. This interdisciplinary approach supports Robin Fogarty's (1991) integrated curriculum model, where subjects are connected through thematic, experiential links. The presence of adult role models across various activities contributes to a culture of integrity, reinforcing the hidden curriculum that shapes behavior implicitly through everyday interactions and expectations.

Mapping Local Natural Potential to Support Character-Based Entrepreneurship Learning

MI Alam Robbani effectively utilizes its natural environment as an authentic learning resource to integrate entrepreneurial and character values. The school functions as a living laboratory where students engage in hands-on agricultural activities such as planting cassava, chili, kecap, and durian. These projects go beyond scientific knowledge, embedding core entrepreneurial values such as responsibility, perseverance, and work planning. Through the Market Day initiative, students process harvested goods into marketable products, learning the entire business cycle from production and packaging to promotion and sales. They apply financial literacy skills like cost calculation, pricing, and simple profit-loss reporting, fostering practical financial ethics from early grades. Aligned with character education strategies such as moral knowing, feeling, and action, this approach strengthens the internalization of values through reflection and real-world action. Additionally, eco-preneurship is introduced by promoting sustainable practices like using reusable containers and waste sorting, enhancing environmental responsibility alongside economic creativity. The natural surroundings of MI Alam Robbani are not merely passive scenery but are systematically mapped and transformed into strategic tools for cultivating entrepreneurial character in young learners.

Student Outcomes and Evidence of Internalization

Qualitative evidence from field observations and interviews illustrates that students exhibit internalized entrepreneurial values. Students demonstrate initiative in forming business teams, confidence in presenting their products, and honesty in financial reporting. Reflections from student journals and teacher anecdotes confirm frequent use of Islamic ethical language e.g., citing "trust", "sincere heart", and "cooperative" in explaining their actions. The development of independent character is also evident. Students voluntarily assume leadership roles, coordinate logistics, and manage interpersonal dynamics during group work. Integrity is observed in the form of transparent money handling and accountability during business evaluations. Such findings confirm the research of Dwiyani (2023), who argues that character education in Islamic settings must go beyond ritual practices and actively link ethical values to daily student behavior and learning contexts.

Theoretical and Practical Implications

The implementation of entrepreneurship education at MI Alam Robbani offers both theoretical contributions and practical implications. Theoretically, the findings reinforce Lickona's three-part character education model and support Fogarty's integrated curriculum theory. Practically, the case demonstrates how a localized, values-based model of education can foster ethical, entrepreneurial individuals from an early age. This also affirms the relevance of the World Bank's EET framework, which identifies mindset, skills, ethics, and social validation as core to entrepreneurship education. MI Alam Robbani has shown success in localizing these dimensions through Islamic and contextual adaptations demonstrating the possibility of balancing global standards with cultural authenticity.

Moreover, the school exemplifies how curriculum integration, community engagement, and teacher mentorship collectively shape a sustainable model for character education. Rather than treating entrepreneurship as a vocational skill, it becomes a means of character transformation, grounded in the school's philosophy and enacted through daily routines and meaningful projects.

CONCLUSIONS AND RECOMMENDATIONS

The qualitative findings at MI Alam Robbani confirm that the integration of entrepreneurial values, when implemented through a philosophical, curricular, and contextual approach, can cultivate a generation of students with strong independence and integrity. Through a combination of value-based curriculum design, authentic learning experiences, and reflective pedagogy, this model demonstrates how Islamic elementary education can serve as a transformative platform for national human capital development.

Based on the findings, the following recommendations are proposed to support and replicate the effective integration of entrepreneurial values in Islamic elementary education:

1. Institutionalize Values-Based Curriculum Design. Islamic schools aiming to build students' independence and integrity should adopt an integrative curriculum framework such as UbD, tailored to local cultural

and religious contexts. The values identified by the Ministry of National Education (2010), including leadership, honesty, and creativity, should be woven into lesson planning, classroom activities, and assessments.

2. Promote Experiential and Project-Based Learning. Schools should develop real-world projects, such as Market Day, field expeditions, and community engagement programs, that allow students to practice entrepreneurial behaviour in authentic settings. These experiences significantly enhance the internalization of values like responsibility, collaboration, and perseverance.

FURTHER STUDY

This research still has limitations, so further research is still needed on this topic, "Integration of Entrepreneurial Values in Nature-Based Schools to Develop Independent and Integrity-Based Student Character (Case Study of MI Alam Robbani, Bekasi City)".

REFERENCES

- Dwiyani, A. (2023). Model Pendidikan Karakter Dalam Pendidikan Agama Islam di SMA Negeri Se-kota Mataram. UIN Mataram.
- Ernawati, T. (2018). Manajemen Pendidikan Karakter Berbasis Kearifan Lokal pada PAUD Al Irsyad Cirebon. Universitas Negeri Semarang.
- Hamzah. (2019). Pendidikan Kewirausahaan Berbasis Nilai-Nilai Al- Qur'an. *Jurnal Piwulang*, I (2), 172-191.
- Hartika, I. (2022). Model Pendidikan Kewirausahaan di Sekolah Dasar Islam Terpadu. *Madani: Jurnal Ilmiah Multidisiplin*, 1(2), 185-191.
- Kemendikbud. (2017). Penguatan Pendidikan Karakter Jadi Pintu Masuk Pembinaan Pendidikan Nasional. Kemedikbud.
- Khozin, Haris, A., & Asrori. (2021). Pengembangan Integrasi Kurikulum. *Tadarus, Jurnal Pendidikan Islam*, 10(1), 84-94.
- Kurniasih, I., & Sani, B. (2017). Pendidikan Karakter (Internalisasi dan Metode Pembelajaran di Sekolah). In A. Jarot (Ed.), *Kata Pena (Pertama, p. 196)*. Kata Pena. www.solusibuku.com
- Nabilah, E., & Erihadiana, M. (2022). Telaah Manajemen Kurikulum Khas Sekolah Rabbani Dalam Upaya Meningkatkan Perekonomian Mandiri Siswa. *Evaluasi: Jurnal Manajemen Pendidikan Islam*, 6(1), 146-160. <https://doi.org/10.32478/evaluasi.v6i1.886>
- Novita Sari Ayu. (2021). Integrasi Pendidikan Karakter Melalui Pendidikan Agama Islam (PAI) Di Sekolah.

Yuanda, N. (2024). Konteks Pendidikan Kewirausahaan Perspektif Islam, Konsep, Ciri-Ciri, Proses dan Nilai-Nilainya. *AL-AFKAR: Journal for Islamic Studies*, 7(4), 317-333.